

RELIGIOUS INTELLIGENCER.

'BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY.'

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Vol. III.

AMERICAN BIBLE SOCIETY.

Second Annual Report.

Concluded from p. 22.

The board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the *Mohawk* language, the Managers find that the *Gospel of Mark* has been translated by the celebrated Indian chief, *Brandt*; and the *Gospel of John* by *Captain Norton*, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the Oneidas; and perhaps from *Cornplanter* himself, who is represented as very favourable to such an undertaking.

In the mean time, the managers have ordered an edition of *one thousand copies* of *Brandt's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the *Six Nations*.

The managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

The Board has also ordered to be cast a set of stereotype plates for the New Testament, in *Spanish*: which will be executed as soon as a suitable copy can be procured for the purpose.

Hitherto the affairs of the Society have been carried on, and the several species of their property have been kept in a small depository, and for want of room, in several other places. The value of this property amounting, besides the funds in the hands of the Treasurer, to twenty-four thousand dollars; the continual jeopardy of a large proportion of it; the advanced

premium of insurance subsequent thereon; the time lost in travelling from spot to spot, and the labour incurred by this perplexing mode of superintending different parts of the same business; added to the daily increase of all these evils, induced the managers to concentrate their business into a single establishment, either under one roof, or in convenient buildings contiguous to each other. They would have preferred owning a suitable edifice, as insuring greater permanency, and a more perfect control; but the amount of their funds which such a purchase must absorb, would have so diminished their means and crippled their efforts, that they deemed it more advisable, in the infant state of their affairs, rather to waive some advantages, than to incur the hazard of disproportionate expenditure; and have resolved to hire for the present.

It is evident that the business of the Society, embracing a multiplicity of objects which are every day accumulating, involves a responsibility and a labour which are incompatible with a divided and casual inspection. It is not possible for men occupied with their own concerns to detach so much of their time as justice to the public demands; and the danger was, that even the most capable would successively relinquish their charge, or the business of the Society run into confusion.* All things considered, they judged it to be of substantial benefit, and to subserve the purposes of real economy, to appoint an agent for this special trust, with a reasonable compensation; and they have accordingly made such an appointment.

A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in

* For a more detailed view, the managers refer to an extract from a representation of their committee, appended to this Report. See Appendix A.

foreign languages, and of paper for the purpose of printing Bibles; also on the postage of letters.

Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel Bayard Esq.*, to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honourable body, who agreed to report favourably on the several objects therein specified; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of

the Sacred Scriptures in foreign languages that have been or may be imported by them, and on stereotype plates for printing the Scriptures. No final decision has yet taken place; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction of pre-eminence of sect, blesses their constituents with the word of life.

The Managers having become acquainted with the labours of the *Rev. Frederick Leo* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maistre de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of *five hundred dollars*, which they transmitted to Mr. Leo through their excellent countryman *S. V. S. Wilder, Esq.* They have had the satisfaction to receive the most grateful acknowledgements of Mr. Leo, and to learn from Mr. Wilder, that nothing could have been more opportune or encouraging.*

During the past year the Board have received from England 700 *Gælic*, 200 *German*, and 500 *Welsh* Bibles, bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who speak those languages. 399 copies of the *Gælic* Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold.—

* Appendix B.

The remaining copies of that importation are still on hand.

During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier type*, 12mo. making the total number printed to be 29,500.

Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society, six hundred have been sent to the Louisiana Bible Society for *gratuitous* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratuitous* distribution in that place.

Of the *stereotype plates for the French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

In addition to the Scriptures in the French language above mentioned, the Board have made, since the last anniversary, the following donations of Bibles in English, viz.

In June 1817, 100 copies of the *Brevier Bible* were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the State of New-York; in July, one hundred to St. Louis, Missouri Territory; in September, one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty five to the United States' ship the John Adams, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighbouring ports; and in January last, 50 copies to the African Bible Society: making in all 1,521 Bibles *gratuitously* circulated by the Society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the Society

been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of Bibles, to supply the increasing calls of Auxiliary and other Societies desirous of purchasing them. The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the Scriptures in destitute parts of the land.

In consequence of sundry applications made to the Board, by individuals and by Bodies other than Bible Societies, to obtain from it copies of the Scriptures for *gratuitous* circulation, the subject was maturely considered by the managers, and at their meeting on the 19th of March last the following resolution was adopted.

"Resolved, that in ordinary cases "occurring within the United States, it "is inconsistent with the best interests "of this Society to distribute the Bible "*gratuitously*, except through the medium of Auxiliary Societies."

"The managers embrace the opportunity which this notice affords "them, of recommending the formation of Auxiliary Societies in all "those places where the inhabitants "are destitute of the Bible. However "small these Auxiliaries may be in "the number of members, and unable "to contribute, for the present, to the "funds of the American Bible Society, "they may still be the depositories "and distributors of the Bibles which "the Managers may deem proper to "afford them *gratuitously*."

The number of *Bibles issued* from the depository in the course of the past year is 17,594; which, added to those mentioned in the year preceding (6,410) make the total number issued by the Society since its organization to be *twenty four thousand and four* Bibles.

The above have been distributed in nearly every state and territory of the Union.

Of the six sets of stereotype plates cast for the Society, the correction of

only two sets, of the *octavo* size, has been completed. The first set of the *minion* type, *dueodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

In addition to the very respectable list of Auxiliaries to the Society, mentioned in the first Annual Report, the Board have the satisfaction to state that during the past year *seventy three* Societies have officially announced their accession; *twenty four of which existed before the establishment of the National Society, and forty-nine were formed since.* The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be *one hundred and fifty-seven.*

The managers also acknowledge, with gratitude, the receipt of \$865 47 from *Congregational collections* made for the benefit of the Society, in answer to their application.

By a resolution of the Board of Managers it was determined, that all the *Members of the Convention* which formed the American Bible Society, should be constituted *Directors for life*; in addition to which, *eleven* persons during the year have been made *Directors for life*, by contributions of *one hundred and fifty dollars* each; and by contributions of *thirty dollars* each, either by themselves, their friends or congregations, *one hundred and seventy four* persons have in the same period been constituted *members for life.*

The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

From the RUSSIAN BIBLE SOCIETY they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture published by that Society in various languages of the Russian Empire, together with Sundry other documents.

From these Reports and documents it appears, that this Society is treading close in the steps of the British

and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronized by the Emperor with distinguished liberality and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand* Bibles, and *two hundred and eighty-two thousand* New Testaments, in the following languages and dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Esthonian, Reval Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the BIBLE SOCIETY OF THE NETHERLANDS their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The BRITISH AND FOREIGN BIBLE SOCIETY has transmitted a complete set of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigour in diffusing its blessings; and

the managers of the AMERICAN BIBLE SOCIETY can only subjoin their hearty GOD SPEED. A selection from its printed correspondence they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

ADDRESS OF

THE HON. ELIAS BOUDINOT, L. L. D.

*President of the Society.**Brethren and Fellow Christians,*

With grateful hearts let us hail this auspicious day! A day wholly unexpected by me; and which a kind providence has been pleased to add to a long life, to cheer and brighten its setting sun.

When I look about me, and realize that I am surrounded, *in this place*, by you, beloved brethren and fellow-workers in the Lord's vineyard, whose faces I had long despaired of ever seeing in the flesh, though I ardently desired it, I am filled with unbounded gratitude to our Divine Master. It was to be feared, that my shattered and feeble frame would not have been able to support the keen and lively sensations which this affecting spectacle affords; and it is through the unspeakable mercy of the God of my life, that I have been brought from the confines of the dead to preside, even once, in this august Society, to congratulate you, beloved friends,—and in a special manner, the *excellent and worthy officer* who has presided in all your councils with such indefatigable attention, from the commencement of the institution to the present day—with such unassuming dignity—with so much patience and well-tempered zeal—and in a manner altogether so creditable to himself and so useful to the common cause—I say to congratulate you all on the peculiar honour done you, in your being made instruments to open the eyes of the blind—to cheer the melancholy abodes of ignorance and sin—to enlighten the darkened understanding—and to irradiate with the beams of the Sun of Righteousness the regions of superstition, the recesses of Mahometan delusion and heathen idolatry. What Christian can contemplate, without the most delightful emotions, this union of professors of the religion of Jesus of every denomination, co-operating in sending the glorious Gospel of the Son of God to every part of the habitable globe! Is it not a surprising providence, that on this blessed principle, (till lately untried by the children of men,) the rich and the poor, the male and the female, the child and the grayheaded, the master and the servant, and indeed every one who is deeply affected with the fallen state of mankind, and can command a cent a week, are made preachers of the Gospel of salvation and eternal life to a guilty and sinful world. This is an exact compliance with what our Saviour foretold, “and this Gospel of the Kingdom shall be

preached in all the world, for a witness unto all nations; and then shall the end come.” Matt. xxiv. 14. John, the beloved disciple, seems to have had a beautiful figure of it in view when he represents “the angel flying in the midst of Heaven, having the everlasting Gospel in his hands to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people.” This indeed, added to the translating of the Scriptures into all the languages of the civilized earth, is emphatically preaching to all the world. This is one of those remarkable signs of the times, which unerring authority has assured us should usher in the second advent of the Son of Man, when “He shall come in his own glory and in the glory of the Father.”

The blessed Saviour preached the glad tidings of salvation wherever he went. Night and day was he engaged in this all-important work. He delayed not a moment. He made use of those means appointed by God. He preached salvation to a dying world. His language was short and pithy. He saw a world perishing in sin. He cried aloud: “*God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.*” The Apostles followed their Master's great example, and confined themselves to the Gospel he had communicated to them. Souls were incalculably precious—no time was to be lost. The Old Testament, though equally of divine authority, was not so essentially necessary under the pressure of that occasion, till the clearer light of the Gospel had laid the solid foundation of knowledge and of hope. It was a considerable time before the Gospels were written.—The instructions of the Saviour, with the personal knowledge and miraculous works of the Apostles, were the principal means of salvation to the lost sheep of the house of Israel. The assurance to them, “*that God had made that same Jesus (who had then lately been crucified) both Lord and Christ,*” was the substance of their preaching on the day of Pentecost.—The Gospel of Matthew was not written till about the year 62; and the other Gospels and Epistles were afterwards written at different periods and sent to the Churches, with orders to have them read in public; but it was some years before they were collected into one volume; I believe, not before the council of Laodicea; and even then, a copy was so difficult to be obtained, that few, very few people could purchase one. So late as the year 1272 a copy of the Bible cost in London £30 sterling, at the very time that two of the arches of London bridge were built for £25.

But the New Testament, in its present state, is a book without a parallel: and to use the words of an intimate friend, “There is not a book in the world which contains such strong

internal evidence, or so many characteristic traits of an ingenuous undesigning honesty, as are to be found in the Evangelical Memoirs. They are their own unanswerable proof: and though, blessed be God! Christianity is supported by a great mass of external testimony, yet if every particle of that testimony had perished; if not a single page of the ancient Fathers had reached us; if all the Christian and heathen authors, whose writings confirm in any manner the truth and genuineness of the Gospel history, had been utterly lost in the wreck of time, yet the memoirs of the life and doctrines of Christ, as written by the Evangelists, would have, of themselves, (under the influences of the Spirit of God given according to his promise,) afforded a satisfactory proof of the truth of revelation. If, then, the internal evidence be so convincing, and if, moreover, that evidence be (as it providentially is) illustrated and strengthened by a copious variety of external argument and testimony, how shall we escape if we wilfully neglect so great salvation? Or when we behold so many of our fellow-men, not only speculative unbelievers in Christianity, but scoffers at its usefulness, active and strenuous opposers to its propagation, how can we think of their perverseness without dismay, or their blindness without a sigh."

The Old Testament is of equal authenticity and importance: and united they form one perfect and divine system of revealed truth, for promoting the circulation of which we are associated, and are desirous this day, under the divine superintendence, to send to every part of this our sinful world, by the the united exertions of all the friends of the crucified Jesus. Our object is, the universal happiness of mankind—the salvation of the souls of men, and, of course, the glory of God.

Thus, the American Bible Society, animated with the most catholic principles of Christian charity, offers these records of eternal life to bond and free—to heathen and Christian—in the earnest hope that they may become "a lamp to their feet and a light to their path." Psal. cxix. 105.

Take courage then, my brethren; be not weary in well-doing. You are serving a kind and gracious Master who will finally reward you with a crown of glory which shall never fade away. Can you desire a greater honour? Can you ever repay such condescending love, as thus to be found worthy of entering the Gospel vineyard, and though at the eleventh hour, showing forth the glory of our Immanuel in his expected approach to this our world? In this world on his first advent, he was treated with contempt, scourging, derision, condemnation, and death: in this world he must yet see the travail of his soul and be satisfied. In Heaven he was *always* honoured and glorified by the whole angelic host. John says, (Rev. v. 11.) "*And I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive*

power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him who sitteth on the throne, and unto the Lamb, for ever and ever. And the four living creatures said Amen: and the twenty-four elders fell down and worshipped Him who liveth for ever and ever."

In this world, therefore, and from those very creatures who crucified him and despised him, must he yet receive honour and glory and power. But this same Jesus, now exalted to his throne of glory, calls this day upon us to engage with him in this contest, and to come out against the mighty.

Are not our hearts on fire at this blessed summons? Again, then, I say, take courage. Rejoice in your exalted undertaking. Let no sectarian jealousies enter or prevail among you. This is Satan's last and great dependence—his strong hold—the most dangerous arrow in his quiver—his only hope. But do you, my brethren, never forget that he who is for us, whose cause we espouse and promote, is stronger than he who is against us, and came with the express design of destroying his kingdom and his power.

May the best of Heaven's blessings be ever upon you, rousing you to the ardent desire of the Apostles. When sent on the like errand, they thus encouraged each other, "*As we have opportunity, let us do good unto all men, especially to those who are of the household of faith.*" What is it, my brethren, that you have in view in all these mighty exertions? Is it not the glory of God? Is it not to pour the oil of joy and consolation into the wounded spirit of the repentant sinner, bowed down with affliction and distress—to lead him, weary and heavy laden, to the compassionate Physician who alone can give him rest? Is it not to send the bread and water of life to the wandering prodigal, who has been taking up with the husks and the swine in a dry and parched land where no water is? Remember we are united in one body—we have but one cause—one object in view—one Master to serve—one end to accomplish—the salvation of our brethren of the human race, since we are assured that *Christ tasted death for every man.* Heb. ii. 9.

Again I repeat it, with inexpressible pleasure, rejoice in your present glorious privilege. The numbers of those who shall, in the great day of account, attribute their first knowledge of redeeming love to your perseverance and zeal in sending the gospel, against all opposition and rebuke, through good report and evil report, throughout the world, will be an unspeakable recompense to you in the presence of an assembled universe; and even at the present moment, the contemplation of so ineffectual and heart-consoling a prospect of reward, for all that you can now do or suffer, by yielding to each other and bearing each others' burthens, and at all events, sweetly agreeing to differ, must make you joyful even in tribulation.

May the love of Christ constrain you to con-

tinue in an indissoluble bond of friendship and peace. Let all discordant principles be banished far from your councils and deliberations, that you may accomplish the one end and hope of your calling, even a speedy preparation for the second coming of our Divine Redeemer. Persevere unto the end, and you shall most assuredly receive the blessed plaudit of "well done good and faithful servants, enter ye into the joy of your Lord."

My brethren, however little I have said to any valuable purpose on this occasion, I hope you will not forget my great age, my long confinement, and extreme weakness both of mind and body. My earnest desire has been, in the discharge of this labour of love, to manifest my respectful attention to, and sincere regard for you all. In doing this, I have risked much. But should it be my last effort, I will rejoice to conclude a long life with the words and in the spirit of good old Simeon, on the Saviour's first coming in the flesh, "*Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.*"

Finally, brethren, farewell. May you continue united as one man, by the spirit of our God. May the broad hand of the Almighty continue to cover you, and direct you in all your councils, and make you gloriously triumphant in destroying all the wiles and schemes of the wicked one for deluding the souls of men; and may you be most successful in the re-establishment of the kingdom of righteousness and peace through the world.—Amen.

A NARRATIVE

Of the State of Religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.

Concluded from p. 25.

1. The missionary field which we occupy is almost as extensive as the boundaries of our country.

For many years past the reports of the missionaries who have laboured under the direction of the General Assembly have been highly gratifying and encouraging. But in no year hitherto have these reports been so animating to the friends of the Redeemer, as the present. Not only have many new congregations and churches been formed by the labours of our missionaries; not only have those who on the frontier and in the desti-

tute parts of our country mourned their silent Sabbaths and their dearth of spiritual refreshment, been cheered by the evangelical messages they have heard; but in several instances revivals of religion of the most important kind and interesting character, have followed the faithful preaching, and been fostered by the pious zeal of our missionaries. The demand for their labours is most urgent and importunate, particularly in the western and northern parts of the state of New-York and throughout the transatlantic states.

2. During the past year God has been pleased to add largely, not only to the number of our churches, but also to that of our members. In many of the Presbyteries new congregations have been formed. And in those churches who have not been blessed with special revivals, the accessions to the communion in most have been numerous, and in many, more than usual. God has not forgotten to be gracious to them, but has accompanied his word and ordinances with power to the salvation of sinners.

Throughout our churches also a spirit of harmony and brotherly love prevails, which we trust will be cherished in all time to come. The existence of such a spirit, where it is not connected with the dereliction of principle, is a decisive evidence of increase in the divine life. "By this shall all men know that ye are my disciples," said Christ, "if ye have love one to another." We are constrained to add, that a very large proportion of Sunday School teachers in different places, especially in Philadelphia and New-York, have had their work blessed to their conversion.

3. We rejoice as one of the fruits of Religious Institutions amongst us, in the growing disposition on the part of professors to give liberally of their worldly substance for the promotion of the Redeemer's cause. We are persuaded that where religion is experienced in its power, there wealth will always be considered as granted

with the express provision that a portion must be devoted to the Lord. They who do not act according to this provision, clearly prove that they love their money more than their God and Saviour.

4. Public morals are decidedly better than they were sometime back throughout the church—but particularly in the Presbyteries of Niagara, Onondaga, Bath, Albany, Long-Island, Lexington, Transylvania, and the cities of Philadelphia and New-York. In these the improvement has been specially observed—though in other Presbyteries and places it is progressing. We feel constrained here to mention, and we do it with pleasure, that in those states where slavery unhappily prevails, the negroes are treated with more attention than heretofore, and increasing exertions are made to promote their comfort and correct their vices which are the natural result of their state of bondage.

5. God has been pleased to grant unto several of our congregations a time of refreshing from his presence. The Assembly feel considerable difficulty in selecting from the number of revivals which have occurred, those especially deserving notice; for they are not furnished with statistical information as it respects the population of the different places. Whilst they desire to mark with peculiar attention all the gracious dealings of God towards our fallen race, they feel it to be their duty to discriminate between those which partake of an ordinary character and those which are more than ordinary. Inattention to this rule, they are persuaded, is calculated to reduce all God's gracious dealings to a level which must have a corresponding effect upon the thanks and praises of his people. The Presbyteries which have been blessed with revivals are, Cayuga, Champlain, Columbia, Jersey, West Lexington, and Concord. Of these the most extensive have occurred in the first, where, out of twenty-six Congregations, seventeen have been visited with the outpouring of the

spirit, and nearly 600 added to the Church on confession. Of these seventeen, the trophies of divine grace have been most numerous in the Congregations of Ithaca, Lansing, Aurelius, but chiefly Auburn.

In the Presbytery of Jersey, the congregations of Bloomfield, Connecticut Farms, Newark, Elizabethtown, Orange and Patterson are gathering in the fruits of the revival of last year. The congregation of Rockaway and the second church in Woodbridge, of this Presbytery; the congregations of De Kalb, Malone and Russel, in the Presbytery of Champlain; Mount Pleasant, Stoner-Mouth, Paris, Concord, Hemingsburg and Smyrna, in the Presbytery of West Lexington; Bullock's Creek, Salem, Beersheba, Bethesda, Bethel-Olney, in the Presbytery of Concord; Pittstown and Bolton in the Presbytery of Columbia, have been favoured with special revivals. The character of these revivals has been such as to prove them divine. The subjects have conducted themselves with that propriety and decorum which always characterize the work of God: and after obtaining a good hope of acceptance have walked in the ways of the Lord blameless.

The General Assembly feel thankful that they can, without being charged with enthusiasm say, the interests of the Redeemer's Kingdom have advanced throughout their bounds. It is true the number of revivals is not so great as in some former years—but the fruits of these revivals remain in their beauty and usefulness to gladden our hearts. They who have been called into the Church from the world, adorn the doctrine of God our Saviour. This we consider as a subject of congratulation and praise; for it is an indubitable truth that on the consistent deportment of professors of religion under the divine blessing depends the successful recommendation of its claims to the world. "Let your light," such is Christ's command, "so shine before men, that they seeing your *good works* may glorify your Father who is heaven." We therefore exhort you brethren, partakers of the heaven-

ly calling, that you walk worthy of your high vocation. Whilst you earnestly and perseveringly seek for the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated *the age of action*. So numerous are the associations for promoting the cause of truth and so assiduous are the exertions of its friends to ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the Church, reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary, a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done; but connect with this, an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect, has in too many instances already in different parts caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land; he must in spirit and in deportment, "do unto others as he would wish to be done by himself, under similar circumstances. His morality must be *Christian* morality, the legitimate fruit of his actual union with Him who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. Remember that the kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost: for he that in these things *serveth Christ* is acceptable to God, and approved of men.

In the bounds of the General Associations of Connecticut, Massachusetts, and New Hampshire, and the General Convention of Vermont, nothing has occurred of special importance since the last report. The Churches are reaping the fruits of past revivals; the cause of Religion is advancing; error and vice are losing ground. The Theological Seminary in Andover, has eighty students, preparing for the work of the Ministry.—The various Institutions which have been established in past years for the promotion of Religion are prospering. We rejoice in the progress of truth among our Congregational Brethren, and pray that God may continue to bless them.

In the conclusion the Assembly adopt the language of the Psalmist, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." Amen, and Amen.

Published by order of the General Assembly.

Attest, WILLIAM NEIL, *Stated Clerk*.
Philadelphia, May, 1818.

EMBASSY TO THE JEWS.

Continued from p. 29

LETTER FROM THE REV. R. COX.

The following is an Extract of a letter lately received by a friend at Leeds, from the Rev. R. Cox.

The state of the Jews on the Continent affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added that, a spirit of enquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues; I refer to what are called the reformed Jews. At Berlin they have a synagogue handsomely fitted up, and numerous attended, in which

the disgusting yells of three clerks are exchanged for the solemn singing of the whole congregation; an annual discourse for a weekly sermon; a proverbial indecency of deportment, for the decorum of a Protestant congregation; and a heterogeneous jumble of prayers in an unknown language, for a careful selection of them, translated into their vernacular tongue. It is encouraging to behold so large a body of the most enlightened and respectable Jews, acknowledging the necessity of a radical change among them: rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and approve parts of the New Testament. Not a few profess their belief in Christ as a true prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburgh the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlightened teacher, who instructs the children in the Old Testament in a most impressive and spiritual manner; most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burgher, at Posen, said to us, "The Lord be with you;" and added, "The majority of the Jews are evidently wrong; the reformed party attempt a reformation by means which cannot accomplish it; and the Christian religion is, I verily believe, the only thing that can produce among us that moral change we all stand so much in need of." The observation of another Jew is equally striking: "Why," said he, "do you not impress upon Christians, that pure and divine as their religion is, it cannot lead them to felicity, unless it influence their hearts and lives. I am persuaded that a great part of the Jews would have embraced the Christian religion, if Christians had manifested towards them that brotherly love, and exemplary conduct, which the pure and exalted principles of Christ inculcate.

LETTER FROM SAXONY.

The following is an extract from an interesting letter lately received by the Committee of the London Society, from a very respectable reformed Minister in Saxony. We do not for prudential reasons insert names. We need not add the Committee have gladly complied with the request contained in it.

February 14, 1818.

Honored Gentlemen,

For many years ago the sweet thought has filled my mind to contribute something to the conversion to Christianity, by suitable means, of the ignorant, superstitious, and immoral Jewish nation. Though I found, that in Berlin, Dresden and Dessau, and other German towns, much was prepared and done for the intellectual improvement of this nation, by learned and worthy men of their own, yet I very soon observed, that all these attempts did not stand in any connexion with Christian faith, and that these men, as easily may be conceived, though endeavoring to promote reasonableness and morality among their nation, do not at all mean to remove them from the belief of their fathers. This prevented me from entering into any connexion with friends in different towns, and persuaded me rather to work alone in my immediate neighbourhood for the cause of Christianity among this people. The place of my residence seemed to give me the best opportunity for it, as there—a particularity no where else to be found—is no school among the numerous and rich Jewish population; but all the children of the Jews from their early years, attend our Christian schools and other places of instruction. Here therefore I ventured with prudence and caution to take some steps, and have since eighteen months been so happy not through any constraint or persuasion, but merely through lively conviction, to bring over to Christianity two young persons, both of them now being gone to —, the one as a physician, the other as a lawyer. Before them a Jewish merchant of this

town was baptised, and married a Christian woman. In this manner a way is opened, and I see a pleasing and smiling futurity before me. Besides it is very remarkable, that I often have Jewish women among my hearers, and that during the last celebration of the feast of the reformation, Jewish children had decorated themselves with medals, shewing the bust of the German reformer. But one thing needful is still wanting, and that is to instill into the minds of the children and of the aged a relish for the doctrine and life of Jesus, and to give them opportunity to read the Gospel of our Lord in the Hebrew language. This want is general in Germany. Our great personages talk much of the Jews; but they do nothing for them. With the most heartfelt pleasure I therefore lately learned from a German journal the existence of a British Society in London for the conversion of the Jews, and that this Society already had, for the better attainment of its charitable ends, undertaken a translation of the Gospels into Hebrew. I am indeed ignorant, whether the labours of the honored Society are limited to England alone or extended to the whole continent. However I am so bold, in the confidence of British magnanimity, praised through the whole world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work I have begun, provided your statutes will allow it. As my circumstances will not admit sacrifices of my own, and I however feel inclined to work among this nation to the glory of Christianity, I request the honorable Society to transmit, if possible without expence, for the present, only a small collection of the Hebrew Gospels, that I may through them operate upon the Jews in this place. I promise to myself a rich harvest, and shall not omit noticing in due time the consequences of my exertions and of British charity. With the most candid respect and love I remain, of the honourable British Society for the conversion of the Jews, the most humble Serv't.

MISSIONARY INTELLIGENCE.

Through the kindness of the Rev. Mr. Fisher, of Stamford, we are again permitted to make a few extracts from the private letters of our dear missionaries in India. The letter of Mrs. Richards, from which we make the following extracts, forms a kind of domestic diary, from July 2d to August 26th. We pass over many little incidents that discover a heart alive to all the finer feelings, and which are peculiarly interesting to her friends. How great must be the faith, how strong the love, of those who can thus forsake all and spend their days among the heathen. They are entitled to our prayers. That God who can bring the joys of heaven to the dying martyr so sensibly, that he is unconscious of the flame that consumes him, can alone make up all their losses in this life, and give them a martyr's crown of glory in the life to come.

Ceylon, Jaffna District, July 2, 1817.

*My dear Brother and Sister—*You can hardly imagine what exquisite pleasure your two kind letters have afforded us; one we received Feb. 7th, dated May 27th, 1816, the other dated November 29th, we received last week. The former, you will perceive, was some time in reaching us; but we had a feast when it came. O what has God wrought amongst you! Our hearts overflow with joy and gratitude when we hear what wonders he is performing in our dear native land. You have been highly favoured at Stamford, and I trust the Lord has still many precious souls in S. whom he will convert to himself through your instrumentality. I thank you for mentioning the names of those of my acquaintance, who were hopeful subjects of the good work, especially those of my dear pupils. Tell them from me, that he that putteth his hand to the plough and looketh back, is not fit for the kingdom of heaven. The Lord grant that they be eminent witnesses for him in this ensnaring world. I wish to say much to them, but cannot: tell them that I love them and pray for them; and tell them also that my heart would rejoice exceedingly could I but enjoy the opportunity of instructing the wretched females of this place, that I once had

of instructing them. Dear sister Meigs and myself are endeavouring to do what we can amongst them; but the prejudices of the people are so very strong against females being taught, that had we not a God to go to, we should be quite discouraged. Only one little girl comes here to be instructed, and she is the only female who attends our worship on the Sabbath, excepting our two female servants (one of which is a little girl that I have taken to bring up); but these prejudices must and will be overcome, though perhaps not in our day. Will not your female praying societies remember them in their social meetings? O, they are perishing, but they know it not! I long to be the instrument of rescuing their precious souls from the jaws of the adversary. Pray for us that we may be faithful, and that the Lord would be pleased to bless our feeble exertions.

I am sorry that you wrote no more about your dear little ones—I want to know how much book learning they have acquired, &c. &c. I hope you will not permit them to forget their aunt Sarah; Wm. and S. I think will not. Could I only see them and tell them what a wretched state the poor children are in among whom I dwell, I am sure that their little tender hearts would melt with sympathy. Tell them that these children have no clothes to wear—they go entirely naked—they live upon a little rice or palmyra fruit—sleep upon the ground—have no books to read, and the girls are not taught to read—and not all of the boys. The former keep the sheep, goats, and cattle, which you will never see alone—and tell them that what is worst of all, they are taught to fear no God but those that are made by men's hands. They are early instructed in lying, cheating and stealing, and every vice which has been invented by depraved man.

If you find it difficult to write frequently, do request some other of my good friends in your neighbourhood to send me a letter. Letters from any of my former pupils would be worth

far more to me than their weight in gold, and I should answer them with the utmost pleasure. It is true that our time and thoughts are much occupied with the important concerns of the mission; but we think very much of our beloved friends at home; and though we have no expectation of meeting them again in this world, and no wish to return to them, however much we love them, yet we often feel an anxious wish to know where they are and what are their circumstances. When we receive letters from America, we are often so much overcome with joy, that our neighbours and servants stand and gaze at us with astonishment, and sometimes modestly enquire why we cry so when we have letters from our country.

Since I came to Batticotta, my health has gained rapidly, especially for two months past; and I am now nearly as well as when I left home. I am now attending to our domestic affairs, and usually walk about a mile in the evening for exercise. As soon as I finish this letter, I am going to Jaffnapatam for a visit. I shall go alone, because my dear Mr. R. cannot accompany me on account of his eyes; and I must be carried in a palankeen because our horse is not gentle enough for me to ride after. This would not be an unpleasant mode of travelling, were it not for the idea of being carried by men; but it is not hard work for them, and they are well paid for it. I must have 6 to carry me to J. this evening. Mr. R. has learnt so much Tamul by the ear as to be able to talk it a little. I also can enquire after the health of the people and talk a little without an interpreter. Both read and write it a little. I have been very happy in assisting Mr. R. in the instruction of a few Malabar youths, who come here to be taught in the English; but I long to have a school of females; they are a poor degraded set of beings, greatly oppressed by their tyrannical husbands. The most of them are kept confined at home; and when I go to see them, their husbands will not allow them to appear. There are 18

Hindo temples in this parish; 3 in sight of our door. O it would make your hearts bleed to witness their idolatrous worship! If Christians in America only had an adequate idea of the deplorable condition of the heathen, they would double their exertions to propagate the gospel; yea, they would add thereto an hundred fold. When I attempt to contrast the situation of this people with that of those who sit beneath the gospel's glorious rays, I am lost in the contemplation. O, they are wretched beyond expression in this life, and with regard to futurity, clouds and thick darkness rest upon them. They hope to be happy hereafter; but in what their happiness is to consist, they do not pretend to know. We usually have between 20 and 30 heathens at our morning family worship, when our interpreter is here, (and he is seldom absent.) We hope to have schools established shortly. My dear Mr. R. is sometimes quite depressed in view of his own prospects with regard to usefulness; but hopes to do something notwithstanding his health is feeble and his eyes weak and at times inflamed.

August 26. As the brethren were preparing their quarterly communications for the Board, I thought best to keep my letter for a few days, and send it with theirs; but as many circumstances have occurred to delay the public letter, I shall wait no longer. We as a company have been highly favoured with regard to health, until two weeks ago, when brother Warren was attacked with bleeding at the lungs; the quantity of blood discharged was very small, but the effect upon his system was very great. He has not been able to speak loud since, and sits up but little. We have little hopes of his recovery, as it seems most probable that a pulmonary consumption will soon set in. We feel that we cannot spare him; but perhaps God is about to teach us that he can carry on his work among this people without our co-operation. Brother W. has been a very useful member of the Jaffna mission, and we doubt not but

what he has already performed here will be of lasting benefit to the cause; but we short-sighted mortals cannot see why God should deal thus with us. Our unbelieving hearts would tempt us to discouragement; but this Providence ought to excite us to redoubled diligence and activity in our work. At the very time when we were looking for more help from home, and of course laying plans for extending our sphere of action, the Lord has been pleased to disable one of our number already here, from attending to his work, and my dear Mr. R. is quite feeble.

We are acquiring the language a little faster of late. I can read in the Tamul Testament with considerable ease, and can write it better than I can English. Poor Mr. R. will probably never be able to read or write it: but he takes much pains in learning to talk it; and he has now become so familiar with the pronunciation, that he speaks very correctly, (our interpreter being judge.)

SARAH B. RICHARDS.

NEW-YORK MARINE BIBLE SOCIETY.
Extracts from the Second Annual Report.

"A short time since a Seaman called on one of the Managers and proposed giving a dollar to the MARINE BIBLE SOCIETY. He said, that he was at the meeting when it was organized, but was not able to become a member. His mind appeared much exercised on the subject of religion. The Bible had taught him that he was a sinner—had taught him to cry, "Lord, save me or I perish!" After the Bible was put on board the vessel in which he sailed, his companions, he observed, instead of assembling together to gamble and drink, as they formerly had done, would surround any one who was disposed to read the Bible, and listen to the instructions of heavenly wisdom.

"Bibles were put on board one of our steamboats for the use of the passengers, crew, and servants. Sometime after, the captain, expressing his obligations to the manager who had furnished him with the Bibles, remarked, that they had produced a very happy effect; that he often found one of the men reading the Bible, while the others surrounded him and listened with great attention; that in consequence, they had become more sober, industrious and faithful.

"A ship from this port received at Canton a Bible from another ship belonging to this coun-

try. The crew, consisting of about thirty, began to read it, and soon became dissatisfied with their former mode of spending their leisure hours. They destroyed a pack of cards which was on board; and during their voyage home frequently assembled to read the Bible. Not satisfied with one Bible, they resolved, that, should they arrive in New-York, they would have Bibles of their own.

"We cannot here deny ourselves the pleasure of mentioning a single instance of deep interest in the Society, and of unsolicited liberality for its support, in the crew of the United States' sloop of war, *Hornet*, which has recently sailed from this port. The Chaplain at the Navy-Yard, after circulating among them some copies of the Constitution and Addresses, and of the first report of the Society, and exhibiting to them the importance of possessing the Holy Scriptures, received the following address, which he inclosed to the Corresponding Secretary in a letter, in which he remarks: "Judge for yourself, (for I have not language to express) what must have been the state of my feelings, when the enclosed paper was put into my hands to-day. I have ascertained that it was written, without any assistance, by a common seamen:"

"To the Rev. JOHN IRELAND.

"We the subscribers, fully impressed with the importance of the truths promulgated by you, kind sir, to the crew of the *Hornet* this day, are desirous of uniting with our Christian brethren in the dispersion of the gospel of that JESUS, to whom we all look as our common Saviour; and for that purpose (with our grateful thanks to you for your kind attention) do agree to allow out of our monthly pay the mites affixed to our respective names, to the BIBLE MARINE SOCIETY, in support of so generous, so worthy, and so charitable an institution."

New-York, Feb. 1, 1818.

"This was signed by fifty of the crew. The sums affixed to their names were from six cents to one dollars a month; the whole amounting, during the two years for which they subscribed, to about TWO HUNDRED DOLLARS. This being communicated to the Board, they immediately passed a resolution expressive of their high approbation of this truly generous and praiseworthy conduct; and as a testimony of their regard, presented to each of the men a Bible. The Purser of the *Hornet* agreeing to deduct from their wages the sums subscribed, they received their certificates of membership. When the resolution was communicated, several of the crew became members for life."

THE MARINERS' CHURCH.

A very respectable meeting has been holden in the city of New-York, and some important measures adopted, for the purpose of raising funds for the erection of a house of public worship for the exclusive benefit of seamen who may visit that port.

A very able and feeling address to the benevolent, is in circulation, and subscriptions have been taken up. A similar plan has been adopted in London, in which the benevolent of all denominations have united. A vessel of about 400 tons has been purchased and fitted up, which is capable of accommodating from 7 to 800 hearers.—There is something novel and interesting in this new invention of a floating meeting House, in which the Gospel will be preached to this worthy, but hitherto neglected class of men, on their own element. It evinces, however, that the spirit of Christian benevolence which has gone forth, will "encompass sea and land," and become all things to all men," until the knowledge of the Lord shall cover the whole earth. At the meeting in London, when these measures were adopted, a minister who was present, related the following

Anecdotes

The first related to the solicitude for the safety of human lives which a sense of religion, upon the minds of sailors, would promote.—Sailing from the island of Jersey in a heavy sea, the minister remarked a conversation between the man at the helm and the sailors, whether they should be able to clear the point of the Carbeer rocks, without making another tack; when the captain gave orders that they should put off, in order that they might run no risk. The minister addressing the captain, said, "I am happy to find that we have so careful a commander. The captain replied, "It is necessary I should be very careful, because I have souls on board. I think of my great responsibility; and that should any thing happen through my carelessness, that I should have a great deal to answer for; but should an accident occur after I have taken all the care I can, then I shall not be accountable." He added, "I wish never to forget, Sir that souls are very valuable." The minister turning to some of his congregation who were upon deck with him, said, "The captain has preached me a powerful sermon; I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity, that I have souls on board."

The next anecdote was to illustrate the advantage of sailing with pious sai-

lors, from the confidence it would inspire in the minds of passengers in the time of danger.—A captain in the west of England distinguished for his decided piety, and for the decorum of his ship's company; had several passengers on board, among whom was a captain in his Majesty's Navy, and his family. A storm coming on, the lady was exceedingly alarmed, when her husband endeavoured to calm her mind by the following address: "You need not be afraid, for Captain — has been to prayer, and the mate is gone to prayer; and I understand that so soon as the sailors can be spared, they are all going to prayer; so that there is no danger of our being lost."

It was understood that this was said seriously, from a persuasion that God would hear and answer the prayer of his servants. It might be certainly expected, that should religious instruction be conveyed to the minds of this class of the community, that many human lives will be saved; as there can be no doubt but many accidents arise from the irreligious spirit and conduct of profane and inebriated sailors.

PHILADELPHIA SUNDAY AND ADULT SCHOOL UNION.

Extracts from the First Report, read at their Annual Meeting, May 26, 1818.

One of the eminent blessings of the Gospel is, that it produces the most desirable union amongst men. It is to be the fruit of the Redeemer's sufferings, that he shall gather together in one all things, visible and invisible, in heaven and earth. Every union formed in the spirit, and to promote the design of his Gospel, may be considered as a stage of advancement towards this consummation of his purposes and an acceleration of that hour, when he shall deliver up to the Father the mediatorial kingdom, tranquilized, united, and holy, "that God may be all in all."

The comparative fewness of Christians, calls for all practicable and

profitable union amongst themselves. *Divide and conquer* is the maxim of their great foe: *Unite and triumph*, be then the motto of Christians.

Public designs in general are benefitted by union and concert amongst their promoters. Of none can this with more justice be affirmed, than of religious and benevolent Institutions; and of these, few with more propriety, than the disinterested and pious associations formed for the improvement of those children in Sunday Schools, most of whom would otherwise be employed in profaning the Lord's day, disturbing the community, and ripening themselves for ruin. The union of Sunday and Adult Schools, proposes the following as some of its advantages: To make known the importance of the schools to the community through the medium of periodical reports: To obtain a general knowledge of all the improvements of the several schools, in order to the perfection of all: To produce the stimulus of mutual counsel and friendly exhortation; or, in the words of an apostle, to consider one another, that they may "provoke unto love and good works;" To print suitable books at the most moderate expense: and to obtain communications from similar societies encouraging to perseverance in the work of the Lord.

Such were the motives which led to the institution of the Sunday and Adult School Union.

For one year the Constitution has been adopted and the work in progress. During this period, the accessions which have been made to the Union; the encouragement which has arisen, and the success which has attended our efforts, have been highly animating to the friends of this enlarged design.

Our association now consists of forty-three schools. In these schools are instructed 5458 white children and 157 adults; 200 coloured children and 155 adults. These are under the care of 556 teachers; 262 male and 294 female teachers.—*Rel. Rem.*

For the Religious Intelligencer.

MR. WHITING,

The sublimity of several passages of the prophet Isaiah, where the desolation of Moab is described, and the weeping, "because in the night, Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;" the son of her Prince, wandering through Selah of the desert, to find refuge in the mount of the daughter of Zion: the maidens of Moab trembling at the fords of Arnon, like birds driven from the nest: and the admonition to Israel, to shew mercy to the outcasts; to "discover not the fugitives"—formed a combination of imagery and pathos, that I felt desirous of imitating in poetry: and though I have succeeded very imperfectly, I take the liberty of sending the stanzas to you, thinking, that the subject will not be foreign to the plan of your Religious Intelligencer.

H.

Fair set the Sun on Moab's height,
Gilding her palace roofs with gold;
And lovely rose the queen of night,
O'er eastern summits, green and bold.

But ere th' ascending car had driven,
With silver wheel, o'er Ether's plain,
Loud tumults smote the ear of heaven,
The shouts of war, and groans of pain.

And ere the sun again had shone
Upon the forehead of the day,
Lifeless, beneath a ruin'd throne,
In desolation, Moab lay.

Her youthful prince, whose robes were dye'd
With blood from tortur'd thousands slain,
Bore, as he rov'd o'er deserts wide,
A mourner's, with an exile's pain.

As trembling birds, who from their nest
Are forc'd away by savage horde;
So Moab's daughters stood distrest,
At troubled Arnon's billowy ford.

How shall they dare that swelling tide?
That feeble, sad, and timorous band!
How can those tender hearts abide
The coldness of a stranger's land?

Judah! to thee the outcasts look!
Throw wide thy gates to those who roam;
Raise for the lambs the shepherd's crook,
And guide them to a peaceful home.

There, when their harps attun'd to pain,
In wildest melancholy flow,
Bow down, and listen to their strain,
And learn to feel an exile's woe.

Oh Vine of Moab! strong and fair!
Our native shade, how blest wert thou!
Thy clusters glow'd in deserts bare,
To Jazar stretch'd thy fruitful bough.

Wide o'er the sea thy shadow spread,
Thy roots explor'd the centre deep;
And every night thy lofty head
The purest dews of Heaven would steep.

How bright, how beauteous, was thy bloom,
In Sibmah's vales of purple light!
How did'st thou load with rich perfume
The gale that past o'er Heshbon's height!

A midnight blast, with wrecking sound,
Crush'd and defac'd that glorious Vine!
And blood came pouring at the wound,
As from the wine-press flows the wine.

Perish'd thou art! but not forgot,
For still, throughout our wasting years,
Shall Moab's daughters wail thy lot,
And dew thy memory with their tears.

LITERARY.

A Pamphlet of 52 pages, price 25 cents, is just published and for sale at this office, entitled

"The doctrine of the Saints' Perseverance, further vindicated: in reply to the Animadversions of Mr. Rayner and Mr. Thorp, upon a sermon of the Author on that subject. To which is added, an Appendix, in which the remarks of Mr. Rayner upon Calvinism in general, are considered. By BENNET TYLER, pastor of a Church in Southbury."

Those who have perused the sermon of Mr. Tyler alluded to, and the animadversions by Mr. Rayner and Mr. Thorp, will be glad to see the subject farther illustrated. We would recommend this work to those who believe in the doctrine of the saints' perseverance, for they will doubtless be strengthened and encouraged to persevere in proportion to their confidence in the promises, of God; and we think they would be wretched, could any thing destroy this foundation of all their hopes. If any are doubting the faithfulness or ability of God, to make good his promises, or to perfect the work he has begun, we would recommend them not to Mr. T. or to Mr. R. and T., but to the law and the testimony as it is clearly set forth in this vindication.

We have no design to enter into the merits of this controversy, neither would we be thought to trifle with a solemn subject, if we introduce here an anecdote or trite saying of a good old man by way of illustration. Important truths are sometimes enforced by strong comparisons or parables. The pious old man alluded to, who had believed for 40 or 50 years, that he was one of Christ's fold, and had taken great comfort in relying on his promise, "that they shall never perish, neither shall any pluck them out of my hand," being present when two were disputing on the doctrine of the saints' perseverance, he was appealed to, and asked, what he thought would have become of Peter if he had died at the time he denied his Lord? The old man answered the question by asking, "What would have become of Elijah, if the Lord had let him fall when he had raised him half way to heaven?" and added, "One was just as probable as the other."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN:

PUBLISHED EVERY SATURDAY,
BY NATHAN WHITING.